Bromologia Sacra:

THE VOICE OF THE Glorious GOD IN THE THUNDER:

Explained and Applyed

In a Sermon uttered by a Minister of the Gospel in a Lecture unto an Assembly of Christians abroad, at the very same time when the Thunder was by the Permission and Providence of God falling upon his own House at home.

Whereto are added

Some Reflections formed on the Lords-Day following by the Voices of Thunders upon the great things which the great God is now a doing in the World.

A Discourse useful for all Men at all times, but especially intended for an Entertainment in the Hearts of Saints.

LONDON,

Printed by John Allen

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LONDON,

Printed by Jake Allwood, 1666.

Advertiſement.

THE *Author of the Enſuing Meditations, is willing to have nothing further known, either of* him, *or of* them, *ſave this, That being at* Prayer *before a* Sermon, *in a little Aſſembly of Chriſtians, the ſudden riſe of a* Thunder-ſtorm, *was the Occaſion of his feeling a ſtrange and a ſtrong* Impreſſion *upon his mind, unto this purpoſe;* Lay aſide what you had prepared for this Auditory, ſpeak to them on the Voice of the Glorious God in the Thunder, you ſhall not want Aſſiſtances. *He could not withſtand this* Impreſſion, *but ventured upon an extemporaneous Contemplation of the* Thunder. *Now, the thing which made this Digreſſion remarkable, was, that at the very ſame Inſtant when he was thus driven to* this Theme, *the* Thunder *was directed by the God of Heaven to fall with very* tearing, *tho' no* killing *Effects, upon his* own Houſe. *The Hearers, I ſuppoſe, found a ſenſible Edge given to theſe* Meditations, *by the wondrous* Timing *of them; and altho' no doubt the Author would have digeſted them with more exactneſs, had they not been altogether like the Ac-*

cidents *that produced them*, ſudden, *yet theſe Notes taken of them are perhaps not ſo utterly undigeſted, as to be wholly uſeleſs unto a well-diſpoſed Reader. Unto theſe, the Reader will find added, the Notes of a Sermon preached by the ſame Author unto a very great Congregation on the* Lords-Day *following; and inaſmuch as I could never learn that he had written his own Sermon, we muſt be content with ſuch more broken paſſages as were taken from his mouth in the time of their Delivery.*

The Thunder *being a thing that often entertains us, it was thought that it would be no Diſſervice unto the Church of God, if a few ſuch* Reflections *were offered unto the publick for the entertainment of the ſerious. When,*

Ipſe Pater media Nimborum in nocte Coruſca,
Fulmina molitur dextrâ quo maxima motu
Terra tremit, fugere feræ, & mortalia Corda
Per gentes humilis ſtravit pavor.

Meditations

Meditations UPON THUNDER.

Uttered *September* 12. 1694.

OBſerving that by the *Thunder-ſtorm*, juſt now begun, you are, many of you, thrown into a Conſternation, which perhaps may indiſpoſe you to mind any thing but the *Thunder*, I ſhall altogether lay aſide the *Meditations* wherewith I came hither purpoſing to entertain you, and I ſhall with the Leave and Help of your God, who is now ſpeaking, treat you with ſome ſudden *Meditations* upon the *Thunder* it ſelf.

Chriſtians, you ſhall ſhall now go along with me unto the *Twenty-Ninth Pſalm*, in the *Third Verſe* whereof you ſhall find theſe Words,

The Voice of the Lord is upon the Waters, the God of Glory Thundereth.

And now let not your Attention to the *Thunder* at this Inſtant *abroad*, interrupt your further Attention to the Greater and Louder *Thunder* here within;

in; the *Voice of God* in this *Book* is far beyond that *Voice*, which is now making its *rapid peals* in the *Sky*. This *Voice* is more articulate than *that*, yea, by *this* Voice *that* becomes articulate, give unto *both* your *earneſt Heed*.

I Remember, that while *Elihu* was, as I now am, ſpeaking at a *Private Meeting* of ſome Godly Men, at *that* very Time, as at *this*, 'tis by ſome Interpreters concieved, it *Thundred*; and at the ſame Time, that *Man* of God, fell into a Diſcourſe upon the *Voice* of God in the *Thunder*. *Then* 'twas that he ſaid, in *Job* 37. *beg*. *At this my Heart trembleth, and is moved out of his place: Hear attentively, the Noiſe of his voice, and the ſound that goeth out of his Mouth. He directeth it under the whole Heaven, and his Lightning unto the ends of the Earth; after it a Voice roareth, he Thundreth with the Voice of his Excellency; and he will not ſtay them, when his Voice is heard; God Thundreth marvellouſly with his Voice; great things doth he, which we cannot comprehend.*

You then will not count it *improper*, and I hope our Common Lord will make it not *unuſeful*, if I ſo far imitate the Example, as to offer you in this Juncture an *Eſſay*, at explaining the *Voice* of God, in that very *Thunder*, which is juſt now beginning to Alarum our Thoughts; and this the rather because the Text which we have now read ſeems to be fetched from thoſe very Words of *Elihu*.

We have before us a *Pſalm* compoſed by a Great *Servant* and *Singer* of the Lord, probably at a time tempeſtuous by *Thunders*, and compoſed that it might be employed among the People of God at ſuch a Time. You ſee how conveniently it may at *this time*, give a Text unto us.

The

The *Sons* of ſuch *Eminent Patriarchs* as *Abraham*, and *Iſaac*, and *Jacob*, are here called upon to give *Glory* unto the *God of Heaven*, and this both for his Works of *Nature* in the *World*, and for his Works of *Grace* in the *Church*: And among his Works of *Nature*, ſome done in the *lower Heaven*, namely, the *Thunders*, are ſingled out, as the ſpecial Occaſions for our praiſing of him. But, if *Angels* may be meant by *the Sons of the mighty*, thus addreſſed, their own frequent Concernment and Improvement in the producing of *Thunders* gives yet a further *Emphaſis* unto this Invitation.

About the *Thunder*, we have two Remarks in the Words now read unto us:

Firſt, We have the *place* of it. It is among the *Waters*; that is, in the *Rainy Clouds*. The *Aqueous particles* daily fetched up from the *Earth* and the *Sea* into the Regions of the *Air*, are a Vaſt advantage to our Quarters of the Creation. The Emptying, the Refreſhing, the proportioning of many parts in the Creation, by their perpetual *Diſtillation*, is juſtly to be reckoned among Infallible Demonſtrations, to prove as well the *Providence* as the *Exiſtence* of the *Great God, who formed all things*. For this cauſe this thing is well worthy of the Figure which it makes in the *Hiſtory* of the *Creation*; tho' it had not been there introduced, which probably it is as *Figurative* of that Age, wherein God ſeparated from the reſt of the World a Number of People in the Patriarchal Families, whom He called up into a *Church-State*; but ſo ſmall a Number, that in Compariſon to the reſt, they were no more than the *Clouds* are unto the *Sea*. This now is *the Secret place of Thunder*.

Next, We have the *Cauſe* of it, this is *The Lord, the God of Glory*; Or, the Lord, who is the Glorious God.

It

It is the Duty of a *Miniſter* to *Watch* for Seaſons, wherein, and whereby the Word of God which he is to Preach, may be advantaged with a Singular *Energy*, for the *Saving of himſelf and of them that Hear him*. 'Twill be but a piece of *Miniſterial Watchfulneſs*, for me to bring you certain Words of God this afternoon, unto which the Terrible *Thunder* now happening, may be ſubſervent with a more than ordinary Penetrancy.

Sirs, Be not now *Deaf to Thunder*, but with me make this Obſervation.

In the THUNDER *there is the Voice of the Glorious GOD.*

There is —— [*The Author being arrived hereabouts in his Diſcourſe, a Meſſenger interrupted him, with Tidings that a* Thunder-clap *had juſt now fallen upon his own Houſe; and that tho' no Perſon had been hurt, yet the Houſe had been much Torn, and fill'd with the Lightnings. But without breaking off, as had been deſired, he thus proceeded.*]

Brethren, I am juſt now informed, That the *Voice* of the *Glorous God* in the *Thunder*, has been very immediately directed unto my ſelf, by a Fall of *Thunder-bolts* upon my own Houſe, at that very inſtant, as far as I can judge, that I felt the powerful Impreſſions of Heaven upon my own Soul; Inclining and Engaging of me to frame a peculiar *Meditation* upon the *Voice in the Glorious God in the Thunder* among you. Inſtead of being hereby diverted from the *Work* which I have now undertaken, I would *practically* teach you, *That with a mind unconcerned about the things of this Life, we ſhould never be unfurniſhed with devout and proper Thoughts of the mind of God in all our Tryals*; and I would hope that

this

this *unhappy* Accident will be made *Happy*, at leaſt by procuring yet more of *Edge* to that Attention which the *Voice of God* is to have with you: *To Day if ye will Hear his Voice!*

There is this Enquiry, which I did but now deſign to make, and which I am *Now* Concerned more than I was before to make, on this Occaſion:

What is the Voice of the Glorious God in the Thunder?

Firſt, It is to be premiſed, as herein Implied and Confeſſed, that the *Thunder* is the *Work* of the Glorious God. It is true, that the *Thunder* is a *Natural production*, and by the Common Laws of *Matter* and *Motion* it is produced: There is in it a Concourſe of divers weighty *Clouds*, Claſhing and Breaking one againſt another, from whence ariſes a mighty *Sound*, which grows yet more mighty by its Reſonancies. The Subtil and Sulpherous *Vapours* among theſe *Clouds* take Fire in this Combuſtion, and *Lightnings* are thence darted forth; which when they are ſomewhat groſſer, are *Fulminated* with an Irreſiſtable Violence upon our Territories. But ſtill who is the Author of thoſe *Laws*, according whereunto things are thus *Moved* into *Thunder*? Yea, who is the *Firſt Mover* of them? Chriſtians, 'Tis our Glorious God. There is an Intimation ſomewhere ['tis in *Pſal.* 104. 7.] That there was a moſt early and wondrous uſe of the *Thunder* in the firſt *Creation of the World*; but ſtill the *Thunder* it ſelf, and the *Tonitruous* Diſpoſition and Generation with which the Air is Impregnated, was a part of that *Creation*. Well, and whoſe workmanſhip is it all? *Ah! Lord, thou haſt Created all theſe things, and for thy pleaſure they are, and were Created.* It is alſo true, that *Angels* may be reconed among the Cauſes of *Thunders*; and for this Cauſe, in the ſentence of the

the *Psalms*, where they are called *Flames of Fire*, one would have been at a loss whether *Angels* or *Lightnings* were intended, if the Apostolical Accomodation had not Cleared it. But what tho' *Angels* may have their peculiar *Influence* upon *Thunders*, it is but the Influence of an *Instrument*; they are but *Instruments*, Directed, Ordered, Limited by Him, who is the *God of Thunders*, and the *Lord of Angels*. Hence the *Thunder* is ascribed unto our God all the Bible over; in the *Scripture of Truth* 'tis called the *Thunder of God*, oftener than I can presently quote unto you. And hence we find the *Thunder* ever now and then, Executing the *purpose* of God: Whose can it be, but the *Thunder of God*, when the *Pleasure* of God has been continually thereby accomplished.

But I pray, why then should we be *Slavishly Afraid* of the *Thunder*? We are in *Covenant* with that God who makes the *Thunder*, and it is a *Covenant of Grace*, wherein he is *Our God*. Well, and shall we not now make that Joyful Conclusion, *He is our Own God, and He will Bless us!* Whence then our Amazing Terrors, when we hear him *Thundring* Terribly in the Heavens over us? As long as the Almighty *Thunderer* is *our Own God*, we need not fear that he will do us any *Hurt* by any of His *Works*: No, He will make *All things work together for our Good*. A Saint may say, *My God will never Hurt me!* Suppose we should be slain by the *Thunder*, we shall but in that *Thunder* of Heaven have a *Great voice from Heaven*, saying to us, *Come up hither!* and setting aside the *unusualness* of the stroke, which makes it seem horrid and uncouth, it were the *easiest way* of *going up* that ever was got. I say then, ben't *afraid*, *Ejus est timere qui nolit ad Christum ire.*

Mr. *Ambrose* in his Treatise of *Angels*, as I remember,

ber, does relate this paſſage: A Profane Perſecutor diſcovered much Affrightment at the *Thunder* which happened while he was on a Journey, his Pious and Holy Wife then with him, asked him the reaſon of his being ſo Affrighted, *Why*, ſaid he, *are not you Afraid?* She replied, *No, Not at all; for I know 'tis the voice of my Heavenly Father; and ſhall a Child be afraid of a Kind Fathers Voice?* The Man hereby ſurpriſed, made this Concluſion, *ſure theſe* Puritans *have a Divine Principle in them, which the World ſeeth not; Elſe they could not have ſuch a Serenity in their Souls, when the reſt of the World are filled with diſmal Horrors!* Hereupon he went unto Mr. *Bolton*, bewailing the oppoſition which he had given unto the Miniſtry of that Reverend Man, and became a Godly man ever after.

You know what uſe to make of the Story, and ſo I may proceed.

Secondly, it is now to be more diſtinctly Aſſerted, that the *Thunder* is the *Voice* of the Glorious God; there is a *Voice* of his in this Work of his. If the *Thunder* were קול יוה *The Voice of Jupiter*, in the account of the poor *Pagans*, I am ſure it ſhould be accounted *The voice of Jehovah* by us *Chriſtians*. One of the ways whereby God revealed of himſelf to his Ancient People, was a *Bath Kol*, as they called it, there was a *Voice of Thunder* in it. Sirs, we have what is Equivolent unto a *Bath Kol* this afternoon, in the ſignificancy which we ſhall now hear the Scripture give unto the *Thunder*.

I. One *Voice* of the *Glorious God* in the *Thunder* is, that *He is a Glorious God who makes the Thunder*. There is the *Marvelous Glory* of God ſeen in it, when he *Thunders Marvelouſly*. Thus do theſe Inferiour and Metеorous *Heavens declare the Glory of God!*

The

The *Power* of God is the *Glory* of God: Now His *Thunder* does proclaim His *Power*. It is ſaid, *the Thunder of His Power, who can Underſtand?* that is, His Powerful Thunder; the *Thunder* gives us to *Underſtand*, that our God is a moſt *Powerful* One. There is nothing able to *Stand* before thoſe *Lightnings*, which are ſtiled *the Arrows of God*; Caſtles fall, Metals melt, all flies, when *Hot Thunder-bolts* are ſcattered upon them. Yea, to ſpeak in the Language of the Prophets fulfilled in the *Thunder-ſtorm*, that routed the *Aſſyrian* Armies, *The Mountains quake, the Hills melt, the Earth is burnt; who can ſtand before His Indignation? and who can abide in the fierceneſs of His Anger? His Fury is poured out like Fire, and the Rocks are thrown down by Him.* *Suetonius*, I think 'tis, who tells us, That the Haughty and Profane Emperour *Caligula*, would yet ſhrink and ſhake, and cover his Head at the leaſt *Thunder*, and run to hide himſelf under a Bed. This truly is the *Voice* of the *Thunder*, *Let the proudeſt Sinners tremble to Rebel any more againſt a God, who can thus diſcomfit them with ſhooting out his Lightnings upon them: Sinners, Where can you ſhow your Heads, if the Higheſt give forth His Voice with Hail-ſtones and Coals of Fire.* Methinks there is that Song of *Hannah* in the *Thunder*, 1 Sam. 2. 3, 10. *Talk no more ſo Exceeding proudly, Let not Arrogancy come out of your Mouth. For the Adverſaries of the Lord ſhall be broken to pieces, out of Heaven ſhall He Thunder upon them.* The Omnipotent God in the *Thunder* ſpeaks to thoſe hardy *Typhons*, that are found *Fighting* againſt Him; and ſays, *Oh! do not harden your ſelves againſt ſuch a God; You are not Stronger than He!* Yea, the Great God is propoſed as an Object for our *Faith*, as well as for our *Fear* in his *Thunder*. If Nothing be *too hard* for the *Thunder*, we may think

of my Salvation, and I have waited for Him! I ſay, let the *Thunders* drive you on to this Attainment.

IV. A Fourth *Voice* of the *Glorious God* in the *Thunder*, is, *Make your Peace with God immediately, leſt by the Stroke of his Thunder he take you away in His Wrath.* Why is it that Perſons are uſually in ſuch a Conſternation at the *Thunder?* Indeed there is a *Cowplexional* and *Conſtitutional* weakneſs in many this way; they have ſuch a Diſadvantage in a *Frightful temper*, that no Conſiderations can wholly overcome it. But moſt uſualy the *Frights* of People at the *Thunder*, ariſe from the *Terms* wherein they may ſuſpect their own Souls to ſtand before an *Angry God.* Their *Conſciences* tell them that their *Sins* are yet unpardoned, that their *Hearts* are yet unrenewed, that their *Title* to Bleſſedneſs is yet unſettled, and that if the next *Thunder-clap* ſhould ſtrike them Dead, it had been good for them that they had never been Born.

Hi ſunt qui trepidant, & ad omnia Fulgura pallent;
Cum tonat, Exanimes primo quoq; murmure Cœli.

Here then is the *Voice* of God in the *Thunder*, *Art thou Ready? Soul, Art thou Ready? make Ready preſently, leſt I call for thee before thou art aware.* There is in a *Thunder* a vehement Call unto that *Regeneration*, unto that Repenting of *Sin*, that Believing on *Chriſt*, and that Conſenting unto the Demands of the *New Covenant*, without which no man in his Wits can Comfortably hold up his Face before the *Thunder*. I have now in my Houſe a Marriners *Compaſs*, whereupon a *Thunder-clap* had this odd Effect, that the *North-point* was thereby *turned* clear about unto the *South*, and ſo it will veer and ſtand ever ſince unto this day, tho' the thing happened above thirteen years ago.

I would to God that the next *Thunder-claps* would give as effectual a *turn* unto all the unconverted Souls among us! May the *Thunder* awaken you to *turn* from every Vanity to God in Chriſt without any delay, leſt by the *Thunder* it ſelf it come quickly to be too late. It is a *vulgar Error*, that the *Thunder* never kills any who are *aſleep*: Man, what if the *Thunder* ſhould kill thee in the *dead ſleep* of thy *Unregeneracy*?

5. A fifth *Voice* of the *Glorious God* in the *Thunder*, is, *Let this Thunder convict you of what you may juſtly reckon your own iniquity.* Every Man has his own peculiar *Sin*, a *Sin* whereby the Soul of the Man is more expoſed and endangered, than by any other ſin; his *Darling-ſin*, his *Maſter-ſin*, or that which bids faireſt ſo to be. *David* being delivered from Damage by the *Thunder*, aſcribes it unto the favour of God [2 *Sam.* 22. 24.] Rewarding him for *keeping himſelf from his own iniquity.* This I ſay the *Thunder* may do us the favour of informing us, what is *our own iniquity*, and that would be a Favour indeed! There are ſome ſort of *Writings* which you can't read until you hold them againſt the *Fire*; would you read the worſt Guiltineſs and Wickedneſs of your own Hearts? Then ſay I, *hold them up againſt the Lightning*, my meaning is this; when it *Thunders*, do you obſerve about what Miſcarriage your Hearts do firſt and moſt of all *then* miſgive you; obſerve which of all your Faults *then* do's *firſt* of all, and *moſt* of all, ſtare you in the face, with formidable Criminations. You may now take it for granted, this is *your own iniquity.* And the *Voice* of the *Thunder* is, *do you keep a ſpecial Watch againſt that iniquity, and againſt all the Beginnings, all the Occaſions, all the Incentives of that Iniquity.*

6. A ſixth *Voice* of the *Glorious God* in the *Thunder*

der, is, *Take heed now, take heed ever, of thoſe groſſer ſins, which have ſometimes been revenged by Thunder.* There have been the ireful and the direful *Thunders* of God, ſometimes uſed for the Executions of his Vengeance upon ſuch and ſuch Enormities: The perpetual Admonitions of the *Thunders* are, *take heed of ſuch Thunder-ſtruck Abominations.* As now, the Cities now buried, (tho' they ſay of late by the ſinking of the Water growing viſible again) in the Lake of *Sodom.* *Tacitus* the Roman Hiſtorian truely tells us, they periſhed *Fulminum jactu*, by *Thunder-bolts*; God ſent an extraordinary *Thunder-ſtorm* upon them, for the *Luſts of Uncleanneſs*, wherein they *burned.* Wherefore, when it *Thunders*, the *Voice* of God in it, is, *put out the unclean fires of Luſt in your Souls, leſt I ſet you on fire, by my dreadful Thunders!* Again, there was *Nadab* and *Abihu* who offered *ſtrange fire* to God, and God puniſhed them with a killing *fire* from Heaven, in a hideous *Thunder-ſtorm*; ſo then, when it *Thunders*, the *Voice* of God in it, is, *Look well to all your ſacrifices, leſt my fire make you a ſacrifice, ſee that you duely attend my Worſhip, leſt my Thunder fall upon you!* Once more; there was *Uzzah* who fell into an *Error*, in his management about the *Ark* of God; and it ſeems as if a *Thunder-ſtorm* ſuddenly coming up, kill'd him for it. Hence then, when it *Thunders*, the *Voice* of God in it, is, *Look to it, that my Ark, and my Word, find no contempt with you, leſt my Thunder chaſtiſe you for your contempt.* What ſhall I ſay more? *Corah* was deſtroyed by *Thunder* for his *Rebellion* againſt God and *Moſes*, wherefore the *Voice* of the *Thunder*, is, *Take heed of all Rebellion againſt God and Jeſus.* The *Egyptians*, the *Philiſtines*, the *Aſſyrians*, were confounded with De-

ſolating *Thunders*, becauſe they invaded and injured the People of God. It is then the *Voice* of the *Thunder*, *ſee that you do no wrong unto an holy people, that have this Artillery of Heaven to defend them.* They that are *ſuch Witneſſes* for God and Reformation as *Elijah* was, have, as he had, the *Fires* of *Lightnings* to *devour thoſe that hurt them.*

VII. A Seventh *Voice* of the *Glorious God* in the *Thunder*, is, *Hear the voice of my Word, leſt I make you fear the voice of my Thunder.* When the Inhabitants of *Egypt* perſiſted in their Diſobedience to the *Word* of God, it came to that at laſt, in *Exod.* 9. 23. *The Lord ſent Thunder, and the fire ran along upon the Ground.* Thus the Eternal God commands Men to *let* go their ſins, and *go* themſelves to *ſerve* him; if they are diſobedient, they lay themſelves open to *fiery Thunders.* This you may be ſure is the *Voice* of God in the *Thunder*, *Hear my ſtill voice in my Ordinances, leſt you put me upon ſpeaking to you with more angry Thunderbolts.* I have known it ſometimes remark'd, that very Notorious and Reſolved *Sleepers* at *Sermons*, often have ſome remarkable *ſuddenneſs* in the Circumſtances of their *Death.* Truly, if you are ſcandalouſly given to *ſleep* under the Word of God, and much more if to *ſin* under it, and moſt of all, if to *ſcoff* under it, it may be your Deaths will be rendred *ſudden* by the other *Thunders* of Heaven lighting on you. When it *thunders*, God ſaith to all the Hearers of his Word ordinarily preached, *Conſider this, and forget not God, leſt he tear you to pieces, and there be none to deliver you.*

Finally, And is there not this *voice* of the *Glorious God* in the *Thunder* after all? *Oh be thankful to the gracious God, that the thunder does no more miſchief to you all.*

What-

Whatever the *Witch-advocates* may make of it, it is a Scriptural and a Rational Aſſertion, *that in the Thunder there is oftentimes, by the permiſſion of God, the Agency of the Devil.* The *Devil* is the *Prince of the power of the Air*, and when God gives him leave, he has a vaſt *power in the Air*, and *Armies* that can *make thunders in the Air.* We are certain that *Satan* had his Efficiency in it, when the *Fire of God*, or the *Lightning*, fell upon part of *Job's* Eſtate, how glad would he have been, if the good Man himſelf had been in the way to have been torn in pieces, and perhaps it was the Helliſh Policy of the Wicked One, thus to make the good Man ſuſpicious that God was become his Enemy. *Popes* that have been Conjurers, have made *fire* thus *come from Heaven*, by their Confederacies with *evil Spirits*, and we have in our own Land known *evil Spirits*, plainly diſcovering their Concurrence in Diſaſters thus occaſioned. A great Man has therefore noted it, *that Thunders break oftner on Churches than any other Houſes*, becauſe the *Dæmons* have a peculiar ſpite at Houſes that are ſet apart for the peculiar Service of God. I ſay then, live we thus in the midſt of *Thunders* and of *Devils* too; and yet live we? Oh! Let us be thankful to the God of our *Lives*, are we not ſmitten by the *great Ordnance of Heaven*, diſcharging ever now and then on every ſide of us? Let us be thankful to the great Lord of Heaven, who makes even *the Wrath of Hell to praiſe him, and the Remainder of that Wrath does he reſtrain.* Such a Serious *Thankfulneſs* manifeſted in an Anſwerable *Fruitfulneſs*, will be ſtill continually a better ſhelter to us from the Miſcheſs of the *Thunder*, than the Crowns of *Laurel*, or the Tents of *Seal-Leather* whereby ſome Old Emperours counted themſelves

protected; or than all their *Amulets* of Superstition.

To the Custody of *Israel*'s Great *Keeper* I now commend you all.

THE

THE VOICE of THUNDERS,

Heard *September* 16. 1694.

It is written REV. VIII. 5.

——— *And there were Voices, and Thundrings, and Lightnings, and an Earthquake.*

§. THere were two Famous *Miniſters* of our Lord Jeſus Chriſt, upon whom our Lord in his *New Creation* did put very ſignal *Names*, as was done of Old unto ſome ſignificanter and conſiderabler parts of the *Old Creation*, becauſe they were to bear a more than common Figure in this *New Creation*, and as it is ſaid *Mark* 3. 17. *He ſurnamed them Boanerges, which is, the ſons of Thunder.* The Word for *Thunder*, in that Name ſignifieth *Earthquake* as well as *Thunder*: And Learned Men think, that our Lord in giving that Name to theſe Eminent Men, had reſpect unto that Prophecy in *Hag.* 2. 7. *I will ſhake all Nations, and the deſire of all Nations ſhall come.* It is very poſſible, that theſe two Miniſters of our Lord had, as *Nazianzen* intimateth, a lively, notable, audible delivery, in their Preaching, by the advantage whereof the Truths of God by them delivered, came like ſo many Soul-ſurpriſing *Thunders* upon the Souls of

thoſe

thoſe that were the Hearers. But this is not all, there were mighty *Commotions* in ſubſerviency unto the Intereſts of the Goſpel, then to be effected, and our Lord would have a ſingular Improvement made of theſe two Miniſters, for the producing and promoting of thoſe *Commotions*; and in the midſt of thoſe *Revolutions* theſe two Ambaſſadors of the Lord were to carry the Goſpel with a force like that of *Thunder*, thro' the Jewiſh Nation; For this cauſe were *James* and *John* called *the Sons of Thunder*.

§. Indeed our Lord expects this from all his Miniſters, that they ſhould endeavour to be *Boanerges*'s, in the diſpenſations of his Word unto *every Creature* under the *Firmament* thereof: But, O how much may I think, that the Lord, *whoſe I am, and whom I ſerve*, does expect ſuch an Endeavour of ſinful *me*, who have been newly ſignalized by the merciful and marvellous Thunders of the Lord. When *Moſes*, the *Servant of the Lord*, had been in the midſt of thoſe terrible Thunders, which were on every ſide of him, tearing all before them, he went from thence down unto his Congregation, with the *Laws* of God in his hand. *My Brethren*, I muſt come unto you this day with thoſe *holy, and juſt, and good Laws* of God, wherein you are are now to be ſenſible of louder Thunders then thoſe, from the midſt which it is that I am come. In-as-much as the *Thunders* of God have lately been falling on my Houſe, I ſuppoſe and believe it is his will, that I ſhould now be filling of *his houſe* with the greater *Thunders* of his Word. It is the Remark of the Scripture on the *Thunder*, that the *Rain* accompanieth it, *Jer.* 10. 13. 'tis ſaid, *When he uttereth his voice, there is a multitude of Waters in the Heavens, and he cauſeth the vapours to aſcend from the ends of the Earth, he maketh lightnings with rain,*

rain, and bringeth forth the Wind out of his treaſures: Yea, but the *Word* of God, which *cleanſes* and *ſoftens* the Hearts of Men, is on many accounts compared unto the *Rain*, the Doctrines of that Word are to *fall as Rain upon the Graſs*. *Chriſtians*, the *Rain* of God is this Afternoon to fall among you; but, O let this *Rain* ſink deep into every one of your Hearts, and the deeper, becauſe of the concomitant *Thunders*, that give an *Accent* thereunto.

§. I am carrying of you into that *Revelation*, which is the *laſt Letter* that we have had from the Lord Jeſus Chriſt in Heaven, for theſe by-paſt ſixteen hundred years; the *Scope* of which *Letter* is to advertiſe us, how our Lord having begun to ſet up his Kingdom in the World, by the preaching of the Goſpel, would *overturn*, *overturn*, *overturn*, and from time to time, confound all powers that make head againſt it, until the *coming* of him, who doth here ſay, *Behold, I come quickly*. It is a *Commentary* on what hath been written by *Daniel*, on the *Fourth Monarchy*, with ſome Touches upon that approaching *Fifth*; wherein *the Kingdom ſhall be the Lords, and the Lord ſhall be Governour among the Nations*; *wherein the Kingdom, and Dominion, and the Greatneſs of the Kingdom under the whole Heaven, ſhall be given to the People of the Saints of the moſt High*; and wherein there ſhall be a *New Heaven*, and a *New Earth*, in which there *ſhall dwell Righteouſneſs*.

§. There was a *Volume*, a Volume of divers leaves, inſcribed both on the *backſide* and *inſide*, and rolled into a *Cylindriacal* form, under ſeven *Labels*, faſtened with ſo many ſeals; the *ſhowing* and *opening* of this *Volume* unto the *Beloved Diſciple*, gave unto him a Scheme of what was to come to paſs, from the *Aſcenſion* to the *ſecond coming* of our Lord. The

Book being unrolled and unfolded, there were *ſeven Trumpets*, with many wonderful Circumſtances, expoſed unto the view of this *Diſciple*; which *Trumpets* are to denote ſeven moſt memorable Judgments of God upon the *Roman Empire*, to make way for the Kingdom of our Lord Jeſus Chriſt. Theſe Judgments are moſt fitly exhibited under the Notion of ſo many *Trumpets*, all ſounding as the *Cornets* for *ſeven days* about *Jericho* of Old, for the fall of it; ſo theſe for the fall of the *Romiſh Jericho*; in as-much as they ſound the Allarums of Divine Vengeance againſt the World, for their Indiſpoſition unto the Reign of our Lord.

§. *John* was prepared for that ſight of theſe Judgments in the ſeven *Trumpets*, by an amazing Viſion of a moſt Heavenly and Glorious Matter, in the eternal Temple of God. If you will now walk with me, I will carry you unto that Cœleſtial *Temple*, and you ſhall ſee thoſe things, which *bleſſed are your eyes that they may ſee ſuch things this day!* In the *Holy of Holies*, it was the uſage of the High-Prieſt that he ſhould there cauſe *Incenſe* to *aſcend* before the Lord, from the *Golden Altar* of Incenſe. This is done, this very thing is done continually by the Lord Jeſus Chriſt, who *ever lives, that he may be doing ſo continually.* For that cauſe we are here told, *An Angel came and ſtood at the Altar, having a Golden Cenſor, and there was given unto him much Incenſe, that he ſhould offer it with the prayers of all Saints upon the Golden Altar, which was before the Throne: And the ſmoak of the Incenſe, which came with the prayers of the Saints, aſcended up before God, out of the Angels hand.* Our Lord Jeſus Chriſt is that *Angel of the Lord*, even the *Angel* who is the *Lord of Angels*, and the *Angel the Lord.* Our *Prayers*, as far as the *Spirit* of God

is

is in the Compoſition of them, are grateful to the Lord Jeſus Chriſt; we bring our allowable Deſires to that praying Lord, and he takes them into his illuſtrious Hand, he *perfumes* them, he *offers* them, he cauſes them to go up like the Odour of ſweet *Incenſe* before his everlaſting Father; yea, if there be any *fleſhly* ſavour in the Sacrifices of our Devotions, that odious and loathſome *Nidour* is taken away by this *Incenſe* of our Lord.

§. In our Text we have the effect of *Supplication* to the Lord, made effectual by the *Interceſſions* of the Lord; *the Angel takes the Cenſer, and filleth it with fire of the Altar, and caſteth it into the Earth*, to make way for thoſe Effects. But now the *Effects* of the Prayers that are made by the pious, what are theſe? *they were Voices, and Thundrings, and Lightnings, and an Earthquake.* And what was the meaning of theſe things? Perhaps here may be an *Hendiadis*, by *voices*, and *thundrings*, and *lightnings*, may be meant the voices of *thunderings* and *lightnings*: No *wonder* that an *Earthquake* is added hereunto, for *thundrings* and *lightnings* do pretty often go with *earthquakes*; they did ſo when *Corah* periſhed, and they are ſo denounced in *Iſa.* 29. 6. *Thou ſhalt be viſited of the Lord of hoſts with thunder, and with earthquake, and great noiſe, with ſtorm and tempeſt, and the flame of devouring fire.* But the ſignification of theſe *Appearances* in our Text was thus much: It was not only that God had *Plagues* in Store for his Enemies, but alſo that the *Prayers* of his People found Acceptance with him.

§. Agreeably unto this, you ſhall have theſe things more particularly remarked unto you in *three Propoſitions*, with their *Applications*, to be made upon theſe words of the Lord among you.

¶ The

¶ The firſt *Reflection* is, *The moſt faithful God of Heaven, who ſometimes hath loudly teſtified by Thundrings and Lightnings, that he hath heard the Prayers of his faithful People, hath indeed his Ear always open to their faithful prayers.* The Saints have their *Prayers* aſcending before God; theſe *Prayers* of the Saints are accepted with God: How is this diſcover'd? by *Thundrings and Lightnings* that come thereupon, wherein God as it were ſays concerning them, *Your prayers are come up, your prayers have pierced the clouds that are now breaking over you.* This *Reflection* is to be purſued with two *Obſervations* and one *Inference*.

§. The firſt *Obſervation* is, *Great Thunders have been ſometimes given as a teſtimony that the prayers of good men have been heard by the great God of thoſe Thunders.* It is here ſaid, *there were Voices, and Thundrings, and Lightnings.* What were the *Voices* therein contained? The *Voices* were, *Your Prayers, Your Prayers are come up before God*; God will tell you thus with replies Louder than thoſe of the loudeſt *Thunders* were. The Clouds of ſincere and ſpeeding *Prayers*, have more then once before now ſhot *fiery Thunderbolts.* It is what we have exemplified in *Pſal.* 18. 6. *In my diſtreſs I called upon the Lord, and cried unto my God; he heard my voice out of his Temple, and my cry came before him, even into his Ears.* And what then? As a ſign of this, *the Lord thundered in the Heavens, and the Higheſt gave forth his voice; Hail ſtones and coals of fire, yea, he ſent out his arrows, and he ſhot out his Lightnings.* When our Lord Jeſus Chriſt had been crying to his everlaſting Father, that by his means much Glory and ſervice might come to the Name of ſuch a *Father*, there was then a *voice* from Heaven, heard over the place where he ſtood, in *Joh.* 12. 28. whereupon the People

People that ſtood by and heard it, *ſaid, that it thundered; others ſaid, an Angel ſpake to him, but Jeſus anſwered and ſaid, this voice came not becauſe of me, but for your ſakes.* *Samuel*, that reverend and renowned Prophet of the Lord, had been *calling upon the Lord*, for an evidence of his being what he was, and ſtrait-way there was that *Evidence* of it, recorded 1 Sam. 12. 18. *Samuel called unto the Lord, and the Lord ſent thunder and rain, and all the People, greatly feared.* It is a moſt memorable paſſage, which is, in *Pſal.* 81. 7. *I anſwered thee in the ſecret place of thunder.* A Critical Interpreter has this Gloſs upon it, *tu invocaſti me in ſecreto Ego exaudivi te manifeſte, publico tonitrui miraculo: My publick thunders* anſwer thy *ſecret Prayers.* *Moſes* had been much in Prayer with and for *Iſrael*; God heard his Prayer; and how did he prove that? *from the ſecret place of thunder.* What ſays the Pſalmiſt, in *Pſal.* 65. 5, 8. *By terrible things in righteouſneſs wilt thou anſwer us, O God of our Salvation.* How will he anſwer? *they that dwell in the uttermoſt parts are afraid at thy tokens, i. e. thy thunders*; which are thy *tokens terrible*, and yet *Comfortable*, yet *Favourable.* The *thunders* of God have ſometimes been the Effects of *Prayers* that have been ſent up to God.

5. But then our next *Obſervation* is, *tho' ſuch extraordinary tokens of prevailing Prayers, as thunders, are not now to be expected, yet the prevalency of good men's Prayers is always to be believed, as much as if the ſhrilleſt thunders had aſſured it.* There are *voices* equally ſonorous unto thoſe of the *thunderings* and *lightnings*; and what are they? They are ſuch as thoſe in *Pſal.* 50. 15, *Call upon me, and I will deliver thee, and thou ſhalt Glorifie me.* What is the Name of God? it is *the Hearer of Prayer*; he will ſooner forget

forget his *Name*, then leave of to be ſo. *Both Teſtaments* do ſpeak this unto us, as with concurring *thunders*. From the Old Teſtament you hear it ſpoken in Pſal. 34. 15. *The Ear of the Lord is open to the Cry of the Righteous.* You hear it ſpoken from the New Teſtament in 1 *Joh.* 5. 14. *If we ask any thing according to his Will, he heareth us.* The Qualifications of a right Prayer are, *Cum boni petant bonum benè & ad bonum*; when *good men* do ask a *good God*, for *good things*, after a *good manner*, and unto a *good purpoſe*. Now I am to tell you, that *ſuch prayers are never loſt*, there is an Aſſurance from Heaven given us, beyond that of *thunder* from the *Excellent Glory*, in *Pſal.* 91. 15. *He ſhall call upon me, and I will anſwer him.* Who is this that ſhall thus call upon God, and God will anſwer him? *He that hath ſet his love upon me, and hath known my name.* This was ever the experience of all thoſe that feared God. For the eſtabliſhing of this Aſſurance, there are two things that are ſaid unto us: One is, *every one that is godly will pray*, and another is, *this poor man cryed, and the Lord heard.* Let us be much in *Prayer* to God, by the *Spirit* of God; and therefore let our *prayer* to God be much for that *Spirit*, ſo let us *pray without ceaſing*, and you ſhall make then ſuch a concluſion with me as this, *Pſal.* 6. 9. *The Lord hath heard the voice of my weeping!* The *Spirit* of God gives unto a Servant of God, a ſtrong, and a firm, and full Perſwaſion, that his *Prayers* are heard; he does it more ſignally than if the *thunders* themſelves were to utter it. — Well then, the *Inference* to be raiſed from hence, is,

§. *That thoſe who are fervent in Prayers, need not be afraid of thunders:* There is a *filial fear* of God in the *thunders*, which well becomes a *Child* of God, a reverend, a ſerious and ſenſible Diſpoſition of

Soul.

Soul. He was a *Child* of God, who when it was *thundring*, (as is conceived) ſaid, *Job* 37. 1. *At this my heart trembled!* But then there is a *ſlaviſh fear* of the *thunder*, which is offenſive unto the *God of thunder*, and which is troubleſome and afflictive enough to thoſe that have the fear. It was ſaid when it *thundred*, in *Pſal.* 46. 6. *He uttered his voice, the Earth melted*: Even ſo it may be ſaid of many; *when God uttered his voice, their heart is melted*; but I ſay, a *Praying Man* may be above ſuch a *carnal*, and ſuch a ſhaking, and ſuch a ſinful fear. What tho' the *thunder* ſhould kill ſuch a man, as it *may* do, and *has* done, yet ſtill it will never do the man any *hurt*; it may kill him, but it will only ſend him perhaps the *eaſieſt way to Heaven* that ever was gone: Beſides, let a man be abundant in *Prayer*, and ſuch a man may ſay, *I ſerve ſuch a God that will never hurt me, he is concerned for my Peace, he is concerned for my eaſe, and he is concerned for my univerſal welfare.* They that are much in *ſpeaking to God*, need not have their hearts to fail them, when they hear God *ſpeaking* to them; inſtead of *that*, were you preſent when ſuch a man is entertained with the *thunder*, you ſhould hear him ſaying, *It is my Fathers voice, we muſt not be afraid!* As for thoſe that are ſo much *afraid*, as even to looſe themſelves and their wits, when God is *thundring* over them, ſhall we invent thoſe words that are in *Job* 15. 4. *Thou caſteſt off fear, and reſtraineſt prayer before God?* and ſay, therefore it is that they are in *ſuch fear*, becauſe they *reſtrain Prayers before God?* Oh! that the *thunder* of God might then beſpeak our *ſeaſonable Prayers* unto him; our Prayers, I ſay, before we may juſtly imagine he is going to cut us off by the Thunder-bolts of his Indignation; what a lamentable caſe is it when a poor Creature is under the Thun-

der,

der, for him *then* to ſay, *there is a God whom I am not yet at peace withall! I have never yet prayed aright unto that God whoſe thunders now drive me to my Prayers!* They that are ſtrangers to Prayer, with what face can they look to God, when he ſhoots down *thundring* and *lightning* upon them? God ſays then to them, *Do you pray now, you ſhould have prayed before this!* Oh! conſider of it, this is our firſt *Reflection.*

¶. But now the ſecond *Reflection* is, *in anſwer to the Prayers of his faithful people, the God of Heaven will cauſe thoſe Earthquakes that ſhall ſhake terribly the earth, and even ſhake the Earth to pieces.* When there were *thundrings* and *lightnings* upon the *voices* of the Saints, (we'll ſay) in their *Prayers*, there was an *Earthquake* too. What litterally came to paſs in *Acts* 16. 25, 26. *At midnight Paul and Silas prayed, and ſang praiſes unto God, and ſuddenly there was a great earthquake*; that *figuratively* and *metaphorically* much oftner comes to paſs, when the people of God are praying to him he makes prodigious *Earth-quakes* for them, *State-quakes*, and *Nation-quakes*, and *Kingdom-quakes* are cauſed by the *Prayers* of the faithful People of God. There were two ſuch praying Men, *Hezekiah* and *Iſaiah*, who were concerned for the Church; when they *prayed*, this followed, *Pſal.* 64. 3. [I ſuppoſe the Pſalm written by one of them] *The Earth removed, the Water ſwelled, and the Mountains ſhook.*

There are Three *Meditations*, which are to adjuſt this *Reflection*, and from them one *Corollary* is to be deduced.

§. The firſt *Meditation* is, *They are uſually cruel and bloody perſecutions upon the people of God, which drive them to their prayers: Now the Perſecutions of a praying people bring ſhaking deſolations upon the Perſecutors.*

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The Oppreſſors of the Church do that thing in *Job.* 34. 28. *They cauſe the cry of the poor to come unto God, and he heareth the cry of the afflicted.* What comes of this? why, horrible overturning *Earthquake*, have come upon all thoſe *Empires*, wherein there has been an oppreſſed people of God? The *Cup of trembling*, in *Earthquakes*, has been carried unto all Kingdoms hitherto where the People of God have been evilly treated; Why ſo? Becauſe that People have been driven to more then ordinary *Praying*, by the Perſecution of their Adverſaries. Hence we read concerning the *Praying Witneſſes*, in *Rev.* 11. 13. *their Enemies beheld them, and the ſame hour there was a great Earthquake*; that very *Earthquake*, which you may Believe it, *Europe* is now entered into. The *Earth*, from whence there has gon a cry to the *Lord God of Sabaoth*, for the violence done to his People, ſhall be ſhaken with an *Earthquake*; Why this? it is thro' the Praying of the *Witneſſes*; they Cry to God from the *Earth*, and God ſhaketh that *Earth*, upon which they have been abuſed.

5. The Second *Meditation* is, *the Anger of God is dreadfully burning againſt thoſe that inflame the Prayers of his People, and that anger will make ſtupendous Earthquakes of them.* The Omnipotent God is angry at them, who cauſe the *Complaints* of thoſe that are *grieved, when they behold tranſgreſſors*, who cauſe the Complaints of thoſe that *Sigh and cry for the abominations that are done where they are*; and who cauſe the Complaints of thoſe whoſe *righteous Souls are vexed by their ungodly deeds.* But what will the Iſſue of that *Anger* be? An *Earthquake* will be the Iſſue of it. It was ſaid *Job.* 9. 5, 6. *He removeth the Mountains, and they know not: He overturneth them in his Anger: He ſhaketh the Earth out of her place, the pillars thereof*

thereof tremble. And it was ſaid, *Iſa.* 13. 13. *I will ſhake the Heavens, and the Earth ſhall remove out of her place, in the wrath of the Lord of Hoſts, and in the day of his fierce Anger.* Even ſo, when the *Anger* of God comes upon thoſe about them, againſt whom his People has been Complaining, that *Anger* will tumble all into confuſion; it ſhall be notorious, that there is no ſtanding before an *Angry* God; and therefore God will make the very *Earth to reel like a drunken Man,* as it is ſaid *Iſa.* 24. 18, 19. *The foundations of the Earth do ſhake, the earth is utterly broken down, the earth is clean diſſolved, the earth is moved exceedingly; the earth ſhall reel too and fro like a drunkard, and ſhall be removed like a Cottage, and the tranſgreſſion thereof ſhall be heavy upon it, and it ſhall fall, and not riſe again.*

§. The third *Meditation* is, *The Kingdom of God is to come, according to the Prayers of his People, but without moſt horrendous Earthquakes that Kingdom cannot come.* When *Iſrael* went out of *Egypt,* there ſeems to have been an *Earthquake,* which contributed unto the parting of the Sea; for tho' *Moſes* writ nothing of it in *Exodus,* yet he or ſome other does in *Pſal.* 77. 18, 19. *The voice of thy Thunder was in the Heaven; the Lightnings lightned the World, the Earth trembled and ſhook: Thy way is in the Sea, and thy path in the great Waters, and thy foot-ſteps are not known:* An *Earthquake* made a *path* for them thorow the *Waters.* Even ſo the *Waters* are to be divided at this day, that ſo the *Iſrael* of God may have ſuch a paſſage to his Worſhip as they are to have. Again, the Romiſh *Corah* that ſtands up againſt the Lord Jeſus Chriſt muſt be extinguiſhed: How? It was an *Earthquake* that ſwallowed the Crew which followed *Corah*; ſo God will make an *Earthquake* that

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ſhall ſwallow the *Corabites* of *Rome*. Once more, when the laſt *Hour-glaſs* of the Papacy is running, *Then there will be voices, and Thunderings, and Lightnings, and a great Earthquake, ſuch as was not ſince Men were upon the Earth.* As at the *Reſurrection* of our Lord there was an *Earthquake*, for the removing of the *Stone* that kept him in the Grave; ſo upon the *Prayers* of his People for the removing of thoſe *diſadvantages* that keep them under hatches, there will be an *Earthquake*. There are thoſe *Antipathies* and *Contrarieties* in the hearts of mankind againſt the Intereſts of the Lord Jeſus Chriſt, that muſt be *ſhaken* out, that ſo men may be prepared for the coming of the Lord; but they will not without horrible *Earthquakes* be ſhaken out. Hence our Lord ſays, *Heb.* 12. 26. *Yet once more I ſhake not the Earth only, but alſo Heaven*; Why ſo? to make way for thoſe things that *cannot be ſhaken*.

The *Corollary* is this: *Hence in our days the moſt aſtoniſhing Earthquakes that ever ſhook the World, are now like to ſhake it.* From the *Altar* there comes an *Earthquake*: There have been *Souls under the Altar* for theſe *many ages*, and the number of the Souls is increaſed and compleated in this our *latter age*. Hence now may be expected a *great Earthquake*, that ſhall make all to fly before it. *Proper Earthquakes* are now like to be multiplied, Our Lord has given us the premonition in *Luke.* 21. 11. *and great Earthquakes ſhall be in divers places.* The *Subterraneous fires* that are to burn e're long, will get head, ſo that on a ſudden a great *Earthquake* will be puſht on by theſe *Fires*. Yea, there is one Earthquake to come, and a *Proper* one, wherein Millions of Men ſhall Periſh: *Italy* ſhall know when *that* cometh. Be ready for *Earthquakes*, I ſay then, Be ready for them.

What if the Earth ſhould now fet a ſhaking under us? Are we ſure that we ſhall not *Go up*, when ever we *Go down*? The Earth will *Open* for us all in a little while, the *Sexton* will *Open* it, when we ſhall be carried on the arms of our friends into it: And God knows whether His own Hand may not *Open* the *Earth* more wonderfully and ſuddenly, for thoſe that are little aware of it! But however, *Improper Earthquakes* will come on amain; It was ſaid in the *Pſalm* inſpired into *Deborah*, *Judg.* 5. 4, 5. *Lord, when thou wenteſt out of Seir, when thou marcheds out of the Field of* Edom, *the Earth trembled, and the Heavens dropped, and the Clouds alſo dropped Water, the Mountains melted from before the Lord.* Sirs, the Lord is coming forth from *Heaven*, and think you not that the *Earth* will *ſhake* when he cometh? There are dreadful *Convulſions* that will come upon the World; *Convulſions* that ſhall overſet both *Civil* and *Sacred* Orders; *Convulſions* that ſhall ſheath the *Swords* of Men into one anothers *Bowels*; *Convulſions* that ſhall make mens *hearts to fail, for fear of thoſe things that come upon the Earth!* But ſo much for the ſecond *Reflection*.

¶ The third and laſt *Reflection* is, When the Almighty God ſends *Thunderings* and *Lightnings*, as well as when he ſends *Earthquakes*, there are *Mighty Voices* to accompany them. *Voices* here go with the *Thundering* and *Lightnings* and *Earthquakes*. The *Earthquakes* have their Voices; there is a *Speaking* of *Heaven* in the tremend *ſhaking* of the Earth, but *Thunderings* and *Lightnings* are the things, the *Voices* whereof do now moſt call for our attention. Wherefore, This Reflection ſhall be conveyed into your minds, with only a double *Admonition*, and ſo we ſhall conclude.

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5. The firſt *Admonition* is, *Natural Thunders have a Mighty Voice of the Almighty God in them, and it is our Duty to hear that Voice.* The *Thunder*, 'tis moſt Emphatically called, *the Voice of God*; ſo *David*, ſo *Elihu* called it. Indeed there are *Natural* Cauſes for Thunders, but ſtill theſe *Cauſes*, as well as the *Thunders* cauſed, are under the Conduct of God, the *High Thunderer*. If a *Bird* fall not, I am ſure a *Bolt* falls not without His will. The *Angels* are often times employed in the forming of his *Thunders*. Good *Angels* and Bad *Angels* too, are the *Thunderers*; but ſtill the Executioners of God's *Thunder*, and under God's Commiſſion. It is ſaid, *Ezek.* 1. 24. *that there was the noiſe of the living Creatures in their wings, like the noiſe of great Waters, as the voice of the Almighty:* i. e. As the Thunders, theſe *living Creatures*, there are their *voices* in the *Thunders* oft, but it is *in*, and *with*, and *under* the *voice of the Almighty:* So then the *voice* hereof is to be attended unto. Will you be *deaf to Thunder*, Hear the *Voice of God*, when he *Thunders*, as he has lately done; firſt, the *voice* of the Almighty in the *Thunder*, is, *Adore the power of God, and Fear ſuch a God.* It was ſaid in *Pſal.* 76. 7, 8. *Who may ſtand in thy ſight, when once thou art angry? Thou didſt cauſe judgment*, i. e. Thunder, *to be heard from Heaven, the Earth feared and was ſtill.* It is elſewhere ſaid, *That the ſtrength of God is in the Clouds:* The *Thunder* in the Clouds does proclaim the *Strength* of God. It is alſo ſaid, *Haſt thou an Arm like God? Or canſt thou Thunder with a Voice like Him?* The *Thunder* tells us what an Arm he hath. This then is the *Voice* of Thunder, *O who dares lay himſelf open to the diſpleaſure of this God, that can by Thunders ſtrike him into a Piller of Salt!*

6. Secondly, The *Voice* of the Almighty in the *Thunder*

Thunder, is, *Admire the Goodneſs of God, and love ſuch a God!* It was ſaid 2 *Sam.* 22. 14, 17, 20. *The Lord thundered from Heaven, and the moſt high uttered his voice*: Well, at this time when the Thunder fell, what became of him? *He ſent from above, he took me; he delivered me, becauſe he delighted in me—For I have kept the ways of the Lord, and have not wickedly departed from my God*; and then ſaith he, *Therefore I will give thanks unto thee, O Lord, among the Heathen, and I will ſing praiſes unto thy Name.* We are to ſing Praiſes to the Name of that God who *thundereth*, and doth not make us deſolate. As for us, we are upon every provocation apt to call for *fire from Heaven*, that is, for *Thunder*, as the angry Diſciples did: O! if God ſhould by *fire from Heaven* conſume us, as often as our ſins call for it, what would become of us! It is then the voice of the *Thunder*, *O the patience of God! How compaſſionate is he, he doth not make us periſh from our way.*

§. *Thirdly*, The *voice* of God in the Thunder, is, *ſpeedily, preſently, thoroughly, make your peace with God.* When the *thunder* comes, at what rate is it? We have it in *Pſal.* 11. 6. *Upon the wicked he ſhall rain ſnares, fire and brimſtone, and an horrible tempeſt.* The *thunder* comes like *ſnares* upon them: This then is the voice of thunder, *Oh, get out of your unregeneracy immediately, leſt the thunder of God enſnare you in that unregeneracy!* We ſee by *thunder* that Men go *down in a moment to the grave*: Therefore the *voice* of thunder is, *O get into good terms with God, before ſuch a moment comes, do it this very moment.* Alas, when it thundereth, a man that is acquainted with God in Chriſt, may ſay, *What a miſerable man were I, if my great work were now to do!* but when that is well done, let thunder come; a

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Pagan could ſay, *He that is not conſcious to himſelf of any fault, need not fear a Thunder-bolt.* Well then, get rid of all thy *ſins*, by a lively Faith in him that is the only *Saviour* of his People from their *ſins*; that *to live may be Chriſt, and to dye gain*; this the *thunder* calleth for.

§. The Second *Admonition* is, *There is a mighty voice of the Almighty God, uttered like that of thunder, in the wheels of Providence, that are now turning in the World.* May I now do the part of a *John Baptiſt*, who ſaid once, *I am the voice of one crying to the people of God in the Wilderneſs.* It is here ſaid, *there were voices*, ſhall I now bring out thoſe *voices* articulately to the Underſtanding of thoſe whom I am addreſſing? We read in *Rev.* 10. 3, 4. *When* the Lord Jeſus Chriſt had *cried with a loud voice, ſeven thunders uttered their voices.* Truly, our Lord Jeſus Chriſt has been *crying with a loud voice*, and *thunders* too have been uttering *their voices* among us. Indeed when *John* was about to write the *voices* of the *thunders*, *he heard a voice from heaven, ſaying, write them not.* But when I was about to bring the *voices* of our *thunders* to you, I had no ſuch voice from the Lord, *bring them not*: No, his *voice* to me was, *bring them out*, therefore I ſhall bring them to you, had I *a voice like thunder*, there are ſeven Words which I ſhould have to utter among you. Let it be demanded, what are the *thundring voices* that are at this day to be heard among the Nations? theſe *voices* we will run over them ſwiftly, like rapid *thunder*.

§. The Firſt *Thundring voice* of the Almighty unto us, is, *Let not the unvaluable Ordinances of the Lord Jeſus Chriſt be undervalued, leſt the moſt conſuming Povidences of the Lord revenge that contempt.*

Do you ask where I heard this *voice*? how I learnt this voice? why, from the very *Text* I am upon. *The Angel took the Censor, and filled it with fire of the Altar, and cast it into the Earth, and there were voices, and thunderings, and lightnings, and an earthquake.* The *Altar* of God, at which the *Ordinances* of God are celebrated, if once the things of that *Altar* come to be *cast upon the earth*, God hath fearful things to do against these *people of the earth*, where they shall be so abused. This is the *warning-piece* to be now fired off with *thunder*; Oh! let not the *Earth* so take you up, as to make you despise the *Altar* of God; be not so inchanted with the *Earth*, as to have no Communion with the *Altar* of God. If Men grow weary of *Ordinances*, if Men grow careless of Ordinances, if Men grow unfruitful under *Ordinances*, this is the *voice* to those Men, *God hath Thunders, and Lightnings, and Earthquakes in his Temple to bring upon them.*

6. A Second *Thundring voice* from God is this, *Let the Lord Jesus Christ be set upon his Throne, else that Lord of all will dart burning vengeance from his Throne.* Would you know how I came at this *voice*? You may read in *Rev.* 4. 5. *Out of the Throne proceeded lightnings, and thunderings, and voices.* The *voice* unto you is about the *Throne* of our Lord Jesus Christ, *O set him upon his Throne, else there will come thunders and lightnings upon you, from the Throne of his Glory.* Let us *exalt* the Lord Jesus Christ, as the King of *Sion*, as the only *Law-giver of his Church*, and let us duly submit to all his Orders. Yea, let us have *high thoughts* of our Lord, and set him on a glorious high Throne. Could we hear the *Angels* of God speaking with their *voices* unto us, I know what they would say, their *voices* would

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be, *O little do ye think, what a Jesus our Jesus is! Why do not ye prize that Jesus, love that Jesus, serve that Jesus for ever?* the Voice then is, Let us have such thoughts about our Lord Jesus Christ.

5. A Third *Thundering voice* is this, *Let men beware exceedingly, beware continually, beware lest they wrong the Lord Jesus Christ before they are aware.* How comes this to be among the *voices?* It was once thus, you find it spoke in *thunder* and *lightning*, *Acts* 22. 7, 8. *I heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, who art thou Lord? and he said unto me, I am Jesus of Nazareth whom thou persecutest.* Truly so there is a *voice* from the Lord Jesus Christ unto us all, *O see to it, that ye do not wrong me!* His *voice* is, you wrong a *Jesus*, when you wrong those that represent *Jesus*, those that resemble *Jesus!* ye wrong a *Jesus*, when ye persecute a Church of *Jesus!* you wrong a *Jesus*, when you neglect *great Salvation* of *Jesus!* This is the *voice* unto you from Heaven, see to it, that ye do not give *unsuspected blows* to the *Lord Jesus Christ*, who can by *thunder* chastize those that give the blows.

6. A Fourth *voice* as of *thunder* to us, is, *The Lord is at hand! make ready every Soul, make ready for the appearance of the Lord.* It was the Cry, in *Mat.* 25. 6. *There was a Cry made, Behold, the Bridegroom cometh, go ye out to meet him.* Even so there is a *voice* this day, and that is, *The Lord is coming, be ready to meet him.* It will not be *long* before the Lord Jesus Christ shall make his descent into our Air, it will not be *long* before the Lord Jesus Christ *shall come, and he shall not keep silence, a fire shall devour before him*; it will not be *long*, e're the Lord will come to *judge the Earth with Righteousness*,

neſs, and the People with Equity. There is a Concurrence of a thouſand things advertiſing us, that his *coming is at hand.* Many particulars are conſiderable, and this among the reſt. When a *King* is coming home, there is *whiſpering* among his Domeſtick Servants that he is a coming; thus among the Servants of our Lord there is a *diſcourſing* about the *coming* of the Lord, they who are not buried in the *ſlumber*, which alas, are to fetter you moſt in our days, are now much talking upon this, *When will the Lord come, and what ſhall be the ſigns of his coming?* The Voice about it is, *I come quickly.*

5. A Fifth *Voice* is, as of *Thunder* unto us, *woful, doleſull, diſmal will be the day and the doom of all that ſhall ſhortly be found ſtrangers to the Lord Jeſus Chriſt: Let none of you be found in that woſull Number.* Are you to ſeek for his *Voice?* It was ſaid in *Rev.* 11.14,15 The *Second Wo is paſt, and behold the Third Wo cometh quickly.* Why? the *great voices in Heaven* are going to *ſound, with the Thunder* of the *Seventh Angel*, and there is a *voice* to be made on *Earth* about it. It will be a *Woful Trumpet* unto the Wicked that is now going to ſound. The *voices* now are, ſhortly *Wo* to all the Prophane, *Wo* to all the Curſing, *Wo* to all the Swearing, *Wo* to all the Wanton, *Wo* to all the Injurious, *Wo* to all the Fraudulent, *Wo* to all the Abominable. Yea, and there are other Wicked ones, not ſo groſly Wicked. 'Tis ſaid, *God ſhall turn all the Wicked into Hell, and all that forget him.* Very ſhortly *Wo* will be to all *Prayerleſs* Perſons, for they are the *Forgetters of God? Wo* to all that are ſo taken up with the things of this *World*, who are ſo buſie, zealous and eager therein, that they hardly ever once a Week Pray before the God of Heaven. Theſe *Woes* are now a going thro' the Earth, to make

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a rueful rack among ſuch, and all ſuch as have no Intereſt in the Precious Lord Jeſus Chriſt. There was once a *voice, an Ark! an Ark!* for a drowning Wretch! ſo I ſay now, and Oh! could I ſpeak it with a voice of Thunder, *a Chriſt, a Chriſt, for a Periſhing Soul! Wo* to that Soul that prefers a *Luſt* above a *Chriſt*, at ſuch a day as this.

5. A ſixth *voice*, equal to any *Thunders*, is, *All Rotten ſecret Hypocrites among Fair Profeſſors, will moſt manifeſtly be moſt miſerable Creatures: Take heed of being among thoſe Miſerables.* Are you at a loſs what we have to form this *voice?* You have it in *Mat.* 3. 12. he that was a *voice*, did there ſay of the Lord, *He will thoroughly purge his floor, and gather his Wheat into the garner, but he will burn up the Chaff with unquenchable Fire.* This I ſay, with as Penetrating a *voice* as I can, *this* take; take it as a *voice* from Heaven; *That the Lord is quickly upon doing ſome very ſtrange things to purge his Church.* There are *Hypocrites* in the moſt Holy Societies, and ſuch as indulge themſelves in the vileſt of Impieties; but the Lord is juſt going to do ſuch *Men-diſcovering* things, as will ſtrangely make the Churches know *that he ſearcheth the hearts and the reins; ſuch men-diſtinguiſhing things* as will ſeparate *the Precious from the vile.* As we read of Old, when *Thunders* fell upon the *Aſſyrian* Camp, *Fear ſurprized the Hypocrites in Sion:* So thoſe Voices are now to be heard as might juſtly Smite the *Hypocrites* with a fearful amazement of Soul!

6. But Laſtly, the *Seventh voice*, which I am to utter like *Thunder* among you, is, *The Everlaſting Goſpel is Preached among You; O do not ſlight that Goſpel!* There was a *voice* once in *Rev.* 14. 7. *An Angel flew in the midſt of Heaven, having the Everlaſting*

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lasting Gospel to Preach, and he said with a loud voice, Fear God, and give Glory to him, for the hour of his Judgment is come. Thus I say with a *loud voice*; I have here the *Everlasting Gospel* in my hand, this *Gospel* that has been Preached to you, hath come like *Thunder* upon your Souls full many a time. Well, the *voice* is, if this Gospel be slighted, that God that hath lately visited *my House* with his *Thunder*, without hurting any thing, may bring *worse Thunders* upon the Souls of those that shall tread under foot this Gospel, that is brought unto them in this. Disobey this *Gospel*, and what will follow? There is no *Thunder* like that, *Let never fruit be found on that Soul!* No thunder like that, *He that is Unjust, let him be Unjust still! he that is filthy, let him be filthy still! Spiritual Plagues*, none are so Thunder-struck as those that are struck by such *Plagues*. Now, what if God for the slighting of his *Gospel*, cause these *Thunders* to fall upon you, I say then, Here is the Gospel; O embrace the Jesus Christ that is offered in the Gospel! Receive the *Blood* offered in this *Gospel!* Receive the *Grace* offered in this *Gospel!* This *Gospel* with the New-*Covenant*, the Gospel-Covenant, and the *Blood*, and the *Grace*, and the *Christ* of the *Gospel*, has been brought you many a time: Oh! Give the consent of your Souls to it. The *voice* of the Lord from Heaven, is, *Shall I save thee according to this Covenant? Shall I rule thee according to this Covenant? Shall my Spirit lead thee according to this Covenant? According to this Covenant, shall I give thee Grace and Glory, and every good thing?* O Reply, *My God, I do consent!* and say it with a serious *voice*, a sincere *voice*; and so God will say with a Kind *voice*, *These are dear Children, and I will surely have Mercy on Them!*

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